



between the lines

an australian story

Resource materials for schools about a family impacted by internment in Australia during WWII.



Association of German
Teachers of Victoria Inc.



Deutsche Evangelische Dreifaltigkeitskirche

The original German Lutheran Trinity Church in East Melbourne was built in 1854.

The current building has stood since 1874.

The church continues to offer services in the German language.

It is open to visitors by appointment.

The church is built on Wurundjeri Country.

www.kirche.org.au

Acknowledgement of Country

We acknowledge and honour all Traditional Owners of Country throughout Australia and their continuing connection to lands, waters and communities. We pay respect to their Elders past, present and future.

We support the reclamation and revitalisation of Aboriginal and Torres Strait Islander Languages.



About the project

The AGTV Committee was invited to share the story of Pastor Ewald and Annemarie Steiniger. Ewald was the pastor of the German Lutheran Trinity Church in East Melbourne from 1935 until his death in 1964. During World War II, Pastor Ewald was interned suddenly by the Australian Government, leaving behind his wife Annemarie and their five children. What followed is a compelling story of forbearance and fortitude.

This booklet explores aspects of their lives during that time and includes extracts from letters written by Ewald and Annemarie during Ewald's internment. The letters were written in German, the first language of both Ewald and Annemarie.

Publication of the personal letters

Pastor Ewald was interned between April 1942 and October 1944. Ewald and Annemarie Steiniger wrote hundreds of letters.

Dieter Steiniger, a son, compiled the letters for the German edition which were typed by Renate Jurgens, an archivist of the church for the first publication in 2015 called *In God We Trust: The Internment Letters of Ewald & Annemarie Steiniger, 1942–1944*. The English version was subsequently translated by Dieter, Erika, Anne and Christa, four of the five children, and published in 2018.

Internment of civilians

The stories of civilian internees in Australia during the two World Wars are not generally reported in Australian history books or included/acknowledged in commemorative events for those times. German-speaking citizens fell under particular government scrutiny, among them Pastor Steiniger.

Some stories are documented or included on websites such as the Melbourne Museum (e.g. Karl Muffler) and the Australian War Memorial. In 1999, the AGTV produced materials about Camp 3 at Tatura, to where whole civilian families from the Temple Society in Palestine were transported to Australia as 'enemy aliens'.

Both publications of the Steiniger letters are extraordinary contributions to recording the history of internment in Australia. They provide a first hand account of the experience of being separated from family, as well as life in internment camps and of the German-speaking community in Victoria at that time.

Reflecting on the past and the present

The extracts from letters included in this booklet provide some insight into the lives of the Steinigers. Students are invited to 'read between the lines', to reflect on the effect of internment on families, and to consider what the ongoing consequences for German-speakers might have been once the wartime conflict had ended.

The letters also give cause to reflect on the experiences of those who have been and continue to be detained in Australia and offshore in recent times.

Catherine Gosling
Dr Brigitte Lambert
Association of German Teachers of Victoria Inc.
2021

Timeline of internment

08.04.1942

Taken into custody and transported to Broadmeadows

11.04.1942

Transported to Camp Loveday in the Riverland in South Australia

04.03.1943

Transported to Tatura Internment Camp in Victoria.

The last letter Ewald wrote from Tatura was dated 20 October 1944.

24.10.1944

Released after 930 days of internment.



01



02

01: © Joanna Kosinska / unsplash.com

02: Detail of cover montage showing a photograph of the young couple from *In God We Trust: The Internment Letters of Ewald & Annemarie Steiniger, 1942–1944*.
<https://www.kirche.org.au/events/book-launch-in-god-we-trust/>

About the materials

Anne Steiniger-Lueders, a daughter of Ewald and Annemarie Steiniger, collated extracts from the letters her parents wrote to each other and their children during Ewald's internment. The letters were written in German and published in 2015 with the title: *In God We Trust: The Internment Letters of Ewald & Annemarie Steiniger, 1942–1944*. The collated extracts were part of a bilingual performance at the launch of the book in May 2016. Both the German and English texts can be loaned from the State Library Victoria.

Anne's extracts form the basis of these materials. Further extracts and contextual information are provided to complement the story, including photos supplied by the family or sourced from elsewhere, and a transcript of the article published in March 1942 in the *Truth* (see Appendix), to which Ewald and Annemarie often refer as they reflect on the reason for Ewald's internment.

About the language

Edits to the extracts include using Deutsche Rechtschreibung (e.g. *dass* instead of *daß*) as these materials are produced for learners of German.

Occasionally, both Ewald and Annemarie used English words in their letters. These are examples of code-switching between languages, a common feature of bilingualism.

About Ewald and Annemarie Steiniger

Ewald Herrmann Otto STEINIGER

b 4 April, 1901
Linden an der Ruhr
Germany

d 16 April, 1964
Melbourne
Australia

Annemarie KRAEMER

b 5 August, 1902
Hilchenbach
Germany

d 29 October, 1999
Melbourne
Australia

married 7 May, 1931
in Hilchenbach

Wolfgang

b 1932
Germany

Dieter and Erika

b 1934
South Shields

Anna

b 1937
Melbourne

Christa

b 1941
Melbourne

The couple moved to South Shields in northern England where Ewald was the pastor at the Seamen's Mission before he was called to the German Lutheran Trinity Church in 1934, arriving in Melbourne in 1935. He remained pastor of this church until his death in 1964.

Ewald was taken into custody on 8 April 1942 and released on 24 October 1944 after two and a half years of internment by the Australian Government.

In April 1942, Christa was only 2 years old, Anne was 5, Dieter and Erika were 10 and Wolfgang 12.

A few words about Annemarie Steiniger

Annemarie Steiniger was not only left to care for five young children, but she also carried on the work of their church caring for the congregation, whilst having her own movements restricted. She had to apply for permission to travel more than 15 miles from the General Post Office (GPO on the corner of Elizabeth and Bourke Street). The family also had to manage on rations, as did all citizens during the war. In addition, Annemarie responded to regular requests to send Ewald various items and to complete other tasks.

Annemarie had some help in the home from Elsie Grosse, who stayed with her often to help with the children, and a caretaker, Otto Weigelt. There were other houseguests, including Bertha Rinne, whose husband was also interned, but who seemed to be less than helpful with the daily chores. From time to time there were further house guests.

The burden of these responsibilities impacted Annemarie's physical and mental health, but she carried on, with occasional respite, until her husband was returned.

The letters written between Annemarie and Ewald along with their unwavering faith helped sustain them both through this most unfortunate imposition on their lives.

Setting the scene

'During the First and Second World Wars, nationals of countries at war with Australia who were living in Australia were classed as "enemy aliens". Included as enemy aliens were naturalised British subjects who were born in enemy countries, Australian-born descendants of migrants born in enemy countries and others who were thought to pose a threat to Australia's security.

Australia interned almost 7,000 people during the First World War. About 4,500 were enemy aliens and British nationals of German ancestry already resident in Australia.

During the Second World War, Japanese residents were interned en masse. Germans and Italians were also interned on the basis of their nationality. Australia interned about 7,000 residents, including more than 1,500 British nationals. A further 8,000 people were sent to Australia to be interned after being detained overseas by Australia's allies. In 1942, more than 12,000 people were interned in Australia.'

Retrieved on 16.11.2019 from
<https://www.awm.gov.au/research/guide/pow-civilian>

Paster Ewald was taken into custody on 8 April 1942 without charge

My dear Annemarie,

The first letter from the place of my internment. What a change to both our lives. Let us hope this cross we now must bear will become a blessing to us all. We are in God's hands. Therefore, you need not be afraid.

I was alone for one hour in the exhibition hall ... After lunch we went by truck under guard from two soldiers to a Military Camp ... The galvanized hut in Broadmeadows is only a place of transition to the camp ... My children will have received a shock to find that their father has been taken away. Tell them that to please me they should behave well and be helpful to you ... My dear friends will get a big shock to find that I am no longer in Melbourne. The Hospital Sunday Committee will also be surprised ...

Could this be attributed to an article in the newspaper? One never knows, it is only based on conjecture and in all probability will be wrong.

... I know that you are a brave, capable wife. With the children and household to run, you will have plenty to do. It is good that you are not alone in the house. The caretaker can chop the wood for the fire.

Greet all my true and dear friends and Mrs Rinne and neighbours.

In heartfelt attachment and love

Your Ewald

Extract from Ewald's Letter No. 1 written from Broadmeadow's Military Camp on 8.04.1942. Letters between Ewald and Annemarie were all numbered.

Questions to ponder

- 1 What does 'internment' mean in this context?
 - a) To work for a company or organization for a short time, sometimes without being paid, in order to get experience of a particular type of work
 - or
 - b) to put someone in prison for political or military reasons.

<https://dictionary.cambridge.org/dictionary/english/intern>

- 2 Why do you think Pastor Steiniger was interned?
- 3 How would the family of Pastor Steiniger be feeling?

Extracts from Ewald and Annemarie Steiniger's letters



03: The interior of a standard ablution hut (toilets and wash house) at Broadmeadows Army Camp, Victoria.

<https://www.awm.gov.au/collection/H18400/>

04: A guard checking his Lewis light machine gun in the guard tower. (Tatura Internment Camp, Victoria 1943).

<https://www.awm.gov.au/collection/C57008>



1

Wie hat Annemarie reagiert, als ihr Mann interniert wurde?

ANNEMARIE: Der Schock war natürlich ziemlich groß, aber ich hatte keine Zeit, irgendwelchen Gefühlen nachzugeben. Die erste Nacht konnte ich trotz Tee und Wein nicht schlafen. Die Söhne waren beide sehr shocked und ich fand Wolfgang heulend auf seinem Bett.

How did Annemarie react to her husband being interned?

ANNEMARIE: It was a terrible shock but I did not have the time to show any emotion. I could not sleep the first night even with tea and wine. The sons were deeply shocked and I found Wolfgang crying on his bed.

2

Ewald war zunächst in Broadmeadows interniert.

EWALD: Die erste Nacht ist vorüber — ganz unten fange ich wieder an mit Strohsack auf der Erde. Glücklicherweise sind genug Decken da.

Morgens zwischen 6 und 7 Uhr stehen wir auf — dann unter Bewachung zum Waschhaus und an einen gewissen Ort. Zwei Dutzend können zugleich dort Platz nehmen. Es geht alles in Gemeinschaft

Unsere Guards — die Bewacher — schlafen in derselben Barracke.

Ewald was initially interned at Broadmeadows.

EWALD: The first night is over. I begin again at the bottom with a straw mattress on the floor. Fortunately, there are enough blankets.

In the morning between 6 and 7 o'clock, we get up — then (taken) under guard to the wash house and a certain place. Two dozen can take a seat there.

Our guards sleep in the same barracks.



3

Nach ein paar Tagen wurde er nach Camp Loveday in Südaustralien gebracht.

EWALD: Wir kamen nach über 24 Stunden mit der Bahn, müde in Süd-Australien im Murray-River-Land an. Kurz vor dem Ende der Reise sahen wir Renmark mit den herrlichen grünen Weingärten im Abendsonnenschein liegen.

Nach gründlicher Untersuchung traten wir ins Lager ein, beladen mit drei schönen Woldecken, einem neuen Gummimantel und einem Strohsack.

Es ist sehr sandig hier, so dass man keine gute Sachen anziehen kann.

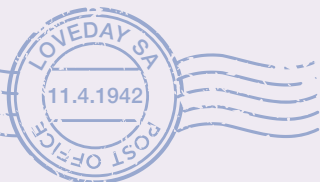
After a few days, he was taken to Camp Loveday in South Australia.

EWALD: After 24 hours on the train we arrived tired in South Australia, in the Murray River region. Just before the end of our journey we saw Renmark with its beautiful green vineyards in the evening sunshine.

After being thoroughly searched we entered the camp, laden with three nice woollen blankets, a new rubber Macintosh and a straw mattress.

It is very sandy here so one cannot wear any good clothes.

Ewald was put in Camp 14 and the internees slept in tents while the buildings were being constructed.



4

Das Camp ist noch im Aufbau. Ewald bittet Annemarie, einige Sachen zu schicken, darunter einige Spiele zur Unterhaltung der Internierten.

ANNEMARIE: Es ging am 27. ein Paket an Dich ab mit folgendem Inhalt: Hose, Hemd, Zahnpasta, 5 Gillettes, die ich in der Schublade fand, 2 Päckchen Monopole, 1 Kartenspiel, 2 wollene Mützen für irgendjemand, Kniewärmer, Shawl, 3 tins tobacco, 1 Schokolade. Und von Tim the Toyman ging ebenfalls ein Paket c/o Commandant mit 4 Chequers, 2 Puzzles, 2 Tischtennis, Quoits, 2 Dominoes. Ich hoffe alles kommt richtig an. Wollt ihr einen Faust- oder Fußball haben?

EWALD: Letzten Donnerstag war ein Feiertag für mich: zwei Pakete und ein Brief von Dir. Den nächsten Tag wieder Paket mit Spielen. Innigen Dank. Man staunt, wie prompt Du arbeitest. Chequers und Quoits werden viel mit Begeisterung gespielt. Niedlich sind die Bilder von allen Kindern. Aber anschauen kann ich sie nicht zu oft.

Note:

Gillette is a brand of razor blade and *Monopole* are cigars.

Tim the Toyman is an Australian owned toy store founded in 1935.

05: Barmera, South Australia, 1945. The entrance to No 14 Camp of the Loveday Internment Camp Group. The bamboo and wood arch was built by Japanese internees.

<https://www.awm.gov.au/collection/C280056>

The camp is still under construction. Ewald asks Annemarie to send some items including some games for entertainment for the internees.

ANNEMARIE: On the 27th, I sent you a parcel with the following contents: trousers, shirt, toothpaste, 5 Gillettes which I found in a drawer, 2 packets of Monopole, 1 card game, 2 woollen beanies to be given away, knee warmer, shawl, 3 tins of tobacco, 1 chocolate block. And a package also went from Tim the Toyman c/o The commandant with 4 games of chequers, 2 jigsaw puzzles, 2 table tennis, quoits, 2 dominoes. I hope everything will arrive safely. Would you like a fistball or a football?

EWALD: Last Thursday was a like a holiday for me: two packages and a letter from you. The next day another package with games. Chequers and quoits are played enthusiastically. The pictures of all the children are lovely. But I can't look at them too often.

Camp Loveday was on Meru Country.



5

Wie war die Stimmung unter den Gefangenen?

EWALD: Wenngleich wir drei Pastoren in der Hütte sind, so ist die Sprache der Anderen oft gegen jeglichen Anstand.

ANNEMARIE: Denkst Du, die Anderen werden sich anständig benehmen, weil da zufällig drei Pastoren in der Hütte sind? So weit sollst Du die lieben Nächsten endlich kennen, dass sie dann erst recht keine Rücksicht nehmen. Mache Augen und Ohren zu! ...und auch die Nase wenn es nötig ist!!!!

What was the mood like amongst the captives?

EWALD: Even though we are three pastors in this hut the language often offends all decency.

ANNEMARIE: Do you really believe that the others would behave better because there happen to be three pastors in the hut? You should know by now, that that is when they will show no consideration at all. Close your eyes and ears! ...and if necessary, your nose as well!!!!



06

6

Natürlich hatte das Ehepaar auch Sehnsucht danach, möglichst viel von einander zu erfahren.

ANNEMARIE: Ein Jammer, dass Du nur zwei Briefe in der Woche schreiben darfst. Wenn du deine Briefe schreibst, so kannst Du deine Worte wirklich etwas enger setzen und auch vorne anfangen. Das gibt sicher noch zwei bis drei Sätze mehr.

Hast ja mal wieder Glück, dass Du keine langen Briefe zu schreiben brauchst! Ich schreibe alle drei Tage wenn möglich. Ich informiere auch deine Schwester Anne.

Of course, the couple longed to know as much as possible about each other.

ANNEMARIE: What a pity that you're only allowed to write two letters per week. So, when you do write, you could put your words closer together and also begin at the front. That would surely make room for two or three more sentences.

You are lucky that you do not have to write any lengthy letters. I shall write every three days if possible. I shall also inform your sister Anne.

06: An illustration of the interior of an Australian POW/Internment camp, featuring a long line of men waiting for their food.
<https://www.awm.gov.au/collection/C174365>

7

Natürlich zweifelten die Steinigers die Rechtmäßigkeit der Internierung an und berieten miteinander, ob ein Antrag auf Anhörung zu ihrem Fall Sinn machen würde ...

EWALD: Soll ich eine Application machen?

Vielleicht kann unser Schweizer Freund Consul Pietzcker raten, ob es Zweck hat. Es wäre doch gemein wenn der Artikel in der "Truth" die Behörde zu meiner Internierung veranlasst hätte.

Erkunde Dich mal wann die Klage gegen die "Truth" zur Verhandlung kommt.

Of course, the Steinigers doubted the lawfulness of the internment and deliberated whether an application for a hearing about their case would be worthwhile ...

EWALD: Should I make an application?

Perhaps our friend the Swiss Consul Mr Pietzcker can advise us if there is any use in applying. It would be awful if the article in the *Truth* has led to my internment.

Please find out when the complaint against the *Truth* will be dealt with.

07: Truth — Melbourne, Saturday, March 28, 1942
See Appendix for text of the article.

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FOR DAILY
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Truth

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ELASTIC STOCKINGS
for SWOLLEN LEGS
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T. ROPER, 238 Swanston Street, Melbourne.

No. 2680

(Registered at the General Post Office, Melbourne for Transmission by Mail as a Newspaper)

MELBOURNE, SATURDAY, MARCH 28, 1942

Price: FOURPENCE

GERMAN CHURCH ACTIVE

Lutherans Keep Close Tab On All Members

RECENT disclosures concerning the traitorous conduct of Lutheran missionaries in New Guinea, who are alleged to have led Japanese troops along little-known jungle tracks, have turned the spotlight on German religious bodies which have widespread activities, money and many followers throughout Victoria. Like their brethren in New Guinea members of the Lutheran organisations in Victoria are predominantly of German origin, but, as the majority are naturalised or Australian-born, they have not been interned.

There are two distinct sects of Lutherans in Victoria, and the Wimmera has, over a period of years, been the main centre of their activities. The sects comprise the High and Low Lutherans, and, less than two months before the war, State police and Federal authorities were obliged to check the activities of members with German names.

NAZI SYMPATHY SUSPECTED

LOW Lutherans, it was disclosed officially, were loyal British subjects. Many had served in World War One, and, although their leader, Pastor Jericho, was born in Germany, he was definitely pro-British and anti-Hitler. This sect has a membership of over 400 in the Wimmera alone. Against this reassuring picture of people of German origin who are free in our midst, is another which has sufficient evidence to cause disquiet.

IN July, 1939, when Hitler was completing plans for world domination, investigators discovered that the High Lutherans who were settled in the Wimmera, the Western District and Melbourne, had very little to do with the Low Lutherans.

They were suspect of Hitlerite sympathy, and although there was no German Club or Nazi organisation outwardly in the area in which they resided, they were believed to be the backbone of Nazi propaganda.

These folk, with a long list of German names among their different groups, are a secluded community. Their lives revolve each other; they have a definite organisation in their church, which keeps tabs on members who move about, and, altogether, their organisation is a thorough one.

This community with widespread connections consists of three generations who have inter-married, speak German and keep to themselves.

The last generation are reputedly as anti-British as the first was, and this has long been a subject of concern among the Australians of the Wimmera, and especially the Rainbow district.

Some idea of the German origins

Pfister, Carl Julius, Pinaroo, S.A.
Schultz, Wilhelm Johann Georg, Dimbulla.
Siegle, Christian Jacob, Moyoa, Singenderer, John, Demester, State, Ernst Gottfried, Berri, S.A.
Winke, Carl Heinrich, Grovedale, Brauer, Alfred Ernest, Richard, 45 Mathura Road, Toorak.
Darrow, Johannes Karl Otto, Moyp.
Doerke, George August, Pinaroo, S.A.
Eckermann, Rudolph Henry, McPherson Street, Null.
Heffmann, Heinrich, Grovedale.
Jensen, Carl Edward August, Swan Hill.
Laska, Gottfried Adolph, Box 73, Rainbox.
Matilde, Harold Conrad, 2 Chaffey Avenue, Mildura.
Matilde, Oscar Heinrich, Marias, Mingo, Gerhard Oscar, Taboot, via Hamilton.
Nagel, Christian Friedrich, Netherby.
Noack, Heinrich Johannes, Walpeup.
Noack, Johann Friedrich, Natimuk.
Peech, Walter Herbert, Tarragon.

Headquarters of Melbourne's Lutheran, centre of Lutheran Place and Parliament Place.



Where Lutherans Worship

NEW GUINEA INTERESTS

With one exception the pastors are naturalised or Australian born, and, as a result, some were interned or compelled to report to the authorities. This exception does not mean that the authorities along other Lutheran are open go. Since the war, dozens of complaints about Lutheran activities have been investigated by the authorities.

Lutherans of German origin must speak English in their churches and at their meetings, and, if they hold time when Prime Minister Curtin was urging every man, woman, and child to devote their all to Australia's war effort. Outstanding names at the convention certainly had a Trefende flavor, and comment that followed was obvious.

Ramifications of the Lutheran organisations are widespread, and members are still active in many districts, especially Ruia, Boroana, Kapira, Jopart, Maroon, Rainbow, Mildura, and Beech Forest. Incidentally, over a hundred have transferred to the city in the last few months. Nevertheless, the organisation keeps in touch with them.

At the March, 1941, convention, a resolution was passed that a circular be sent to all pastors, inviting them to submit to Pastors Superintendent and Mink, names of members who have or are contemplating transfer to Melbourne or Geelong.

Advice in Advance

In this connection, delegates referred to the fact that members could render good assistance to the pastors by referring the

Dr. Thiele, are desirable." Perhaps this is not so new.

Report of the board of Pine River Mission for district synods at the convention also revealed the widespread links of the Lutheran organisation.

The report of these proceedings bore the imprint of Australia's Printing Office, Tamunda, S.A.

Like all Lutheran gatherings this convention was attended by Lutheran officials with such names as E. Spreng, H. Mink, C. J. Siegle, J. B. Heinrich, H. M. Mink, Almie, L. Schulz, O. Gerlach, K. C. Kroger, A. Holtkamp, Ed. Petersen, C. Gauerka.



at a meeting apart from a church interning, official sanction is necessary.

between the lines an Australian story

5

8

Die Zeitung mit dem ironischen Namen hatte die Gemeinde mit militärischen Aktivitäten für die Deutschen in Verbindung gebracht.

ANNEMARIE: Den Wiederruf der *Truth* las ich im *Lutheran Herald*!

EWALD: Heb mir den Artikel auf. Hoffentlich liest der Geheimdienst diese "Truth" und sieht, dass unsere Kirchen und Pastoren unschuldig sind.

ANNEMARIE: Über die Klage hab ich noch nichts wieder gehört; ich schreibe Dir wenn es sich lohnt. Gib Dich nur nicht mit Vermutungen ab, das ist so senseless.

In der Gemeinde ist alles beim alten. Mache Dir keine Sorgen. Beschäftige Dein Gehirn doch mal mit ganz etwas anderem, soweit das möglich ist.

The newspaper with the ironic name had associated the Lutheran congregation with military activities for the Germans.

ANNEMARIE: I read the retraction by *Truth* in the *Lutheran Herald*!

EWALD: Please keep this article. I hope that the secret police will read this article and see that our churches and pastors are not guilty.

ANNEMARIE: I have heard nothing further about the complaint; I will write and tell you if necessary. Don't give in to suspicions, that is so senseless.

Nothing has changed here in the congregation. Do not worry. Keep your mind busy with other things, as much as you can.

9

Ewald durfte noch am Sonntag Gottesdienst halten.

EWALD: Gestern am Sonntag ein herrlicher warmer Tag. Alle Türen, Fenster, Zelte auf für die Sonne.

Um 11 Uhr hielt ich meinen ersten Gottesdienst hier in der Messhalle als Mitgefangener. Der Text war aus Johannes 14, 19: Ich lebe und ihr sollt auch leben. Einige über 20 Leute waren anwesend. Ein Instrument vermisst man doch. Über eine Woldecke legte ich eins Deiner weissen Handtücher, darauf stand ein einfaches Holzkreuz. Auf der Orgel in unserer Kirche liegt ein altes Chorbuch für vierstimmige Männerchöre, schicke es als Sonder-Buchpaket.

Grüße meine lieben Kinder und treuen Freunde und everybody in herzlicher Liebe. Ewald

Ewald was able to continue holding services on Sundays.

EWALD: Yesterday, Sunday, was a lovely warm day. All the doors, windows and tents were open to let in the sunshine.

I held my first service as an internee at 11am in the mess hall. The text was from John 14, 19: 'I live and you should also live.' Just over twenty people were present. One does miss the ceremonial objects. I placed one of your white towels on a woollen blanket, and on top stood a simple wooden cross. On the organ in our church there is an old choir book for four male voices, send it as a special book parcel.

Greetings to my dear children and faithful friends and everybody. With heartfelt love, Ewald.

10

Ewald dachte oft an seine fünf Kinder und Annemarie hielt ihn auf dem Laufenden, was sie taten.

ANNEMARIE: Die Söhne sind manchmal unerträglich und ich muss oft böse sein. Dieter ist eine richtige Stechmücke*, er kann die anderen nicht in Frieden lassen. Und der ist dann auch frech. Da prügeln sie sich wer erst auf das Klo soll.

Wolf ist unglaublich grob in Worten und Taten. Er ist so frech zu Mrs Rinne. Du würdest es kaum glauben. Die Söhne sind wirklich richtige Wildlinge.

Jungen müssen sich austoben, aber unsere sind richtige Pfarrers Kinder. Na, es ist immer Hoffnung, dass später etwas Ordentliches aus ihnen wird.

Ewald often thought about his five children and Annemarie kept him informed of what they were doing.

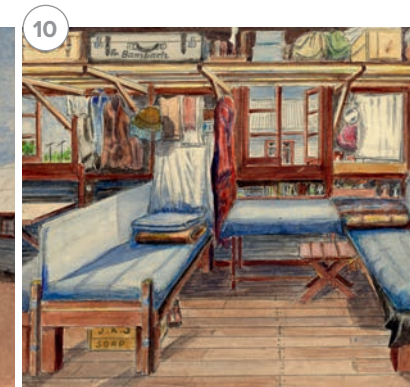
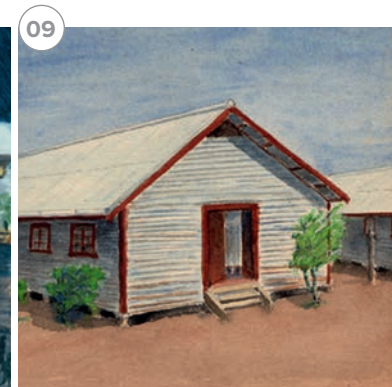
ANNEMARIE: The boys are often unbearable and I am often angry with them. Dieter is a real gnat, he cannot leave the others in peace. And he is also cheeky. They fight each other about who should go to the toilet first.

Wolf is unbelievably rough in his language and deeds. He is cheeky to Mrs Rinne. You would hardly believe it. The sons are truly wild.

Boys have to get rid of their energy, but our sons are typical pastor's children. Well, there is always hope that they will become respectable in the end.

Note:

* Stechmücke is a gnat/mosquito and used colloquially here to mean a real nuisance.



11

Ewald hat manchmal an seine Kinder geschrieben. Ein Auszug aus einem Brief an Dieter:

EWALD: Hier gibt es viele hundert Männer, die verschiedene Sprachen reden. Dein Vater schläft in einer großen Blechhütte mit vierzig Anderen. Morgens um halb 7 Uhr bläst ein Horn, dann stehen wir auf und abends um 10 Uhr geht das Licht aus.

Wir essen in einer großen Hütte mit vielen Tischen, an jedem Tisch sitzen zehn Männer auf Bänken. Stühle und Ofen gibt es nicht.

Wenn Du mit Wolfgang zur Schule gehst, gehe ich mit andern Arbeitskameraden auf ein Feld und baue einen großen Wassergraben.

Als wir ankamen hatten wir keine Betten. Wir schliefen auf dem Fußboden. Dann haben wir Holz aus dem Busch geholt und Betten gemacht.

Ich verdiene 1/- am Tag.

Du, bleib ein guter Junge und zank nicht mit Wolfgang.

Ewald sometimes wrote to his children. An extract from a letter to Dieter:

EWALD: There are hundreds of people who speak various languages. Your father sleeps in a large corrugated iron hut with 40 others. At 6.30 there is a bugle call, then we get up and at 10 pm the lights go out.

We eat in a large hut with many tables. At each table ten men sit on benches. There are no chairs and there is no heating.

When you and Wolfgang leave for school, I go with other workmates to a field and dig a big water channel.

When we arrived, there were no beds. We slept on the floor. Then we fetched wood from the bush and made beds.

I earn 1/- a day.

Be a good boy and don't argue with Wolfgang.

Note:

* 1/- = a shilling (der Shilling), an Australian coin prior to decimalisation in 1966.

08: A drawing showing a group of internees sitting outside to watch a play performed in an open-air theatre.

<https://www.awm.gov.au/collection/C174373>

09–10: Loveday Internment Camp.

11: Barmera, South Australia, 1943. Japanese and German internees returning to their compounds after a day's work in the vegetable gardens.

<https://www.awm.gov.au/collection/C56990>

12: 11 March 1943. Interior of the workshops at No. 9 Camp, Loveday Internment Group, showing German internees making furniture for the various camps of the Group.

<https://www.awm.gov.au/collection/C348176>

13: 16 March 1943. Group of German internees apprehended in Australia now interned at No. 14 (10?) Prisoner of War and Internee Group. Back row, left to right: R36575 Edmund Kissner; N. Bossoff; R36802 Siegfried Trey; N. Basener; R36548 Kurt Jacobus; R36576 Eduard Lorenz Kissner. Front row: J. Neumann; K. Hooock; R36382 Nikolas Ausberg; A. Held; W. Ziska. Note: The number is an assigned POW number. Prefix R indicates apprehended by the British Military Forces in Iran.

<https://www.awm.gov.au/collection/C348119>

14: An officer of 14A Compound, Loveday Internment Camp, inspecting a sundial in the camp built by one of the German internees. It is of an elaborate design and is very effective.

<https://www.awm.gov.au/collection/C348158>



12

Nahrungsmittel und andere Artikel des täglichen Bedarfs wurden in den Kriegstagen auch in Australien rationiert.

ANNEMARIE: Morgen gibt es die Ration books* auf unsere "Fingerabdrücke", für mich und die Jungen. Elsie muss für die drei Mädels besorgen. Wir bekommen sie in der Unitarian Hall. Dann wird das Kaufen nicht mehr so angenehm sein. Schuhe für die Jungen ist das Schlimmste. Na, mache Du Dir um solche Alltäglichen keine Sorge, es sind ja nur so äusserliche Sachen. Habt ihr schon welche von den Männerchören einstudiert?

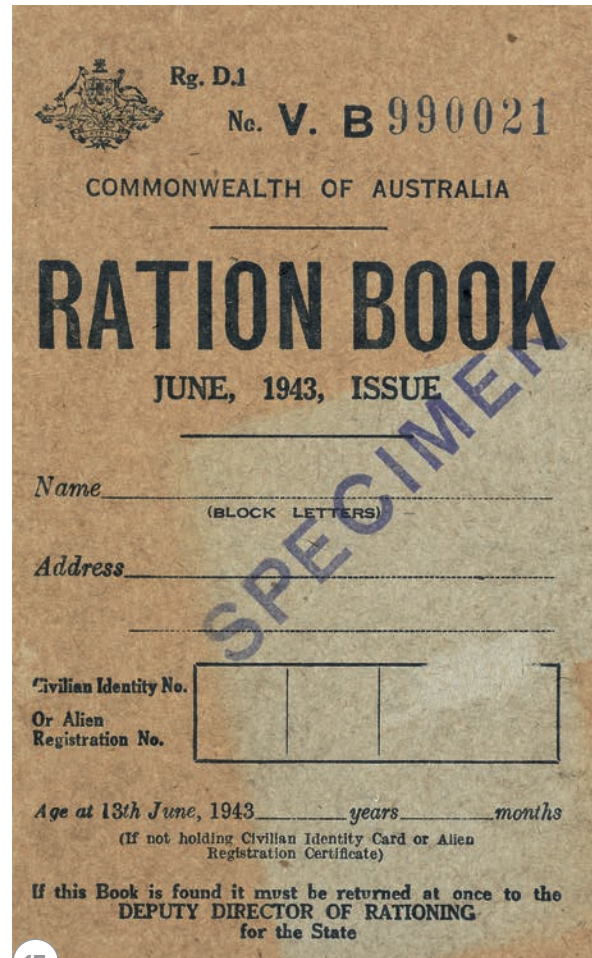
Groceries and other articles for daily use were rationed during the war, even in Australia.

ANNEMARIE: Tomorrow, the boys and I will have our fingerprints taken to get our ration books. Elsie will have to get them for the three girls. We get them in the Unitarian Hall. Then shopping will no longer be so pleasant. Shoes for the young is the worst. Well, you don't have to worry about such everyday things, they are only external things. Have you learnt any of the songs from the men's choir book?

Note:

* Rationing regulations for food and clothing were gazetted on 14 May 1942.

<https://www.awm.gov.au/articles/encyclopedia/homefront/rationing>



15: 1943 Commonwealth of Australia ration book. On inside cover is printed instruction on 'How to use your ration book'. The book contains pages of coupons for clothing, tea, sugar and food. The back cover is covered in rationing slogans such as 'Rationing means FAIR SHARING!' and 'PLAN your Purchases, and COUNT YOUR COUPONS!'

Size: 14 cm x 9 cm

A J Cumming, Government Printer, Commonwealth of Australia
AWM Accession Number: RC02325

<https://www.awm.gov.au/collection/C1031509>

13

Was geschah in der Zwischenzeit mit Ewalds Antrag?

EWALD: Letzte Woche musste ich meine Application noch einmal schreiben auf großen offiziellen Bogen, die vorher nicht zur Verfügung standen. Wann wird mein Tribunal stattfinden?

In the meantime, what happened with Ewald's application?

EWALD: Last week, I had to rewrite my application again on large official forms which were not previously available. When will my Tribunal take place?

14

Infos zur Kenntnis

Erst im April 1942 wurde der Antrag angenommen. Der erste Antrag war wegen eines Formfehlers nicht akzeptiert worden.

Auch Annemarie musste für jeden Weg eine Erlaubnis bei der Polizei einholen; für jede private Besorgung und insbesondere Krankenbesuche im Hospital.

Nach einem halben Jahr bekam sie wenigstens die Erlaubnis, sich in einem Radius von 15 Meilen um das Haus bewegen zu dürfen.

Information about context

It was not until April 1942 that the application was accepted. The first application had not been accepted because of an error in filling out the form.

Annemarie also had to get police permission whenever she went somewhere; for every private errand, and especially for hospital visits.

After 6 months she was at least permitted to move around within a 15-mile radius of the house.

COMMONWEALTH OF AUSTRALIA **Form D**
Defence (National Security—Aliens Control) Regulations

TRAVEL PERMIT

Certificate of exemption from necessity of reporting temporary change of residence.

Granted to STEINIGER Anne Marie.

Nationality German.

Holder of Alien Certificate No. 7 issued at Russell Street, Melb.

CONDITIONS

The conditions under which this Certificate is issued shall be as follows:—

Period: 24.7.45. to Until cancelled.

Purpose: Travel within a distance of 15 miles of the

Remarks: G.P.O. at Melbourne..... To use public conveyance.

ADDRESS: 22 Parliament Place, Melbourne.

A. Steinger Sr-Const 6458.
 Signature of holder. Signature of Aliens Registration Officer.

Place Russell Street, Melb. Date 24.7.1945.

NOTICE TO THE HOLDER OF THIS CERTIFICATE

It is an offence, punishable by fine or imprisonment, for the holder to refuse to produce this certificate when legally required to do so, or to fail to comply with the conditions of this certificate: or for any person to alter, use or have in his possession a permit on which any endorsement has been forged or altered.

On the expiry of the period for which this permit is available, it must be given up at the nearest Police Station in the District where the holder then is, or in the District in which it was issued.

15

Ewald missed his work in the church community.

ANNEMARIE: Frau Degenhardt hat ihren Frieden gefunden. Ich will um die Erlaubnis fragen, zum Friedhof zu fahren.

EWALD: Der Tod unserer lieben Freundin Bertha Degenhardt trifft uns besonders, alle werden sie vermissen. Sie ist schon das 4. Gemeindemitglied in fünf Wochen, dass ich nicht beerdigen konnte. Tut auch mir sehr leid, die gute alte Tante Wanke nicht beerdigt haben zu können.

Da wird die Internierung seelisch schwer, den Lieben und seiner Gemeinde in Not und Trübsal nicht beistehen zu können.

Ewald missed his work in the church community.

ANNEMARIE: Mrs Degenhardt has found her peace. I shall ask for a permit to go to the cemetery.

EWALD: The death of our dear friend, Bertha Degenhardt, affects us all deeply. Everyone will miss her. She is the fourth member of our congregation whom I could not bury. I was also sorry not to have been able to bury dear old Auntie Wacke.

That's when the internment becomes emotionally difficult, when I cannot be there to support my loved ones and the congregation through their trials and tribulations.



16

März 1943 wurde Ewald plötzlich nach Tatura befördert.

EWALD: Du wirst Dich wundern, von mir einen Brief aus Tatura zu erhalten. Am Mittwoch bekam ich ganz unerwartet die Mitteilung, dass ich nachmittags mit allen Sachen am Tor sein sollte. Erst dachte ich bei mir: Entlassung? Aber am Tor musste ich meine rote Internierten-Hose anziehen, das hieß Transferierung in ein anderes Lager. Alle waren wir erstaunt, da ich keinen Antrag gestellt hatte und es sonst nur auf Antrag geschieht.

Die Reise war sehr ermüdend; Donnerstag morgen um 8 von Loveday fort und Freitag Abend um 10 Uhr in Tatura an.

In March 1943, Ewald was unexpectedly transferred to Tatura.

EWALD: You will be surprised to get a letter from me from Tatura. On Wednesday I was suddenly told to be at the gate in the afternoon with all my belongings. My first thought was — release? But at the gate I had to change into my red internee pants which meant I was being transferred to another camp. Everybody was surprised as I had not applied for it and it would normally only happen on application.

The trip was very tiring, leaving Loveday at 8am on Thursday morning and arriving in Tatura at 10pm on Friday night.

Tatura is on Yorta Yorta Country 180km north of Melbourne near Shepparton.



17

Translated with www.DeepL.com/Translator (free version)

Eindrücke von Camp 1 in Tatura

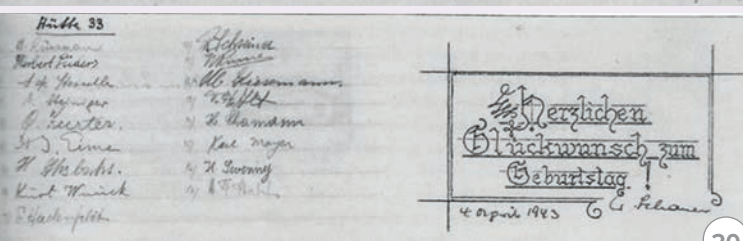
EWALD: Die Hütten hier sind halb so groß für 20 Leute berechnet. Zwischen den Hütten sind Blumen, Bäumchen Gärten etc, wie eine Siedlung im Altersheim. Die Leute hier haben es sehr gut im Vergleich wie wir lebten. Im Café Wellblech* gibt es herrliche Kuchen und Kaffee, Milch, Spiegeleier etc. Solchen Kuchen habe ich seit langem nicht mehr gehabt. Das Essen scheint auch reichlicher. 4 Tennisplätze sind dauernd von Spielern belegt. Später will ich versuchen, draußen Arbeit zu bekommen.

Die ersten 2 Tage der Woche hatte ich Lagerdienst, der in Gruppen von 30 Mann getan wird. Am ersten Tag musste ich morgens eines der Waschhäuser oder Brausebäder reinigen mit einem zusammen. Nach der Inspection um 10 Uhr ist Küchendienst zu Mittag und zu Abend. Dann ist der Lager- oder Bereitschaftsdienst für die nächsten 3–4 Wochen getan. Dazwischen kommt dann alle 10 Tage Tischdienst und Schlafhütte auswaschen.

Impressions of Camp 1 in Tatura

EWALD: The huts for 20 people are half the size here. Between the huts there are flowers, small trees, little gardens etc, like an old people's home. The people here have it good in comparison to how we lived. Café Wellblech has wonderful coffee and cake, milk, fried eggs etc. I have not had such cakes for a long time. Also, the food seems to be more plentiful. 4 tennis courts are constantly occupied by players. Later I will try to get work on the outside.

The first 2 days of the week I had camp duty, which is done in groups of 30 men. On the first day, I had to clean one of the wash houses or shower baths in the morning, together with one of the other men. After the inspection at 10am, there is kitchen duty at noon and in the evening. Then the camp or stand-by duty is done for the next 3-4 weeks. In between, there is table duty and washing out the sleeping hut every 10 days.



18

EWALD: Gestern habe ich meinen Geburtstag gefeiert. Der Lagerbote brachte mir eine Glückwunschkarte vom Lagerführer. Als die Leute in meiner Hütte das sahen, kamen sie und gratulieren — und das Geheimnis war bekannt — und nachmittags musste ich alle zu Kaffee und Kuchen einladen. In der Lagerbäckerei bestellte ich 3 Dutzend Gebäck: Apfel-, Streusel- und Butter Kuchen, Strudel. Aus der Milchbar holte ich 1½ pint Milch. Der Hüttenälteste: Missionar Stahl machte den Kaffee für mich. Wir saßen in herrlichem Sonnenschein vor der Hütte.

EWALD: Yesterday, I celebrated my birthday. The camp orderly brought me a birthday card from the camp commandant. When the people in my hut saw that, they came and congratulated me — and then the secret was out — and I had to invite them all to coffee and cake in the afternoon. At the camp bakery, I ordered 3 dozen pastries: apple, streusel and butter cake, strudel. From the milk bar I fetched 1½ pints of milk. The oldest person in the hut, missionary Stahl, brewed the coffee for me. We sat in front of the hut in glorious sunshine.

17: *Matriculation and university entrance students attend a coaching class at No. 1 Camp, Tatura Internment Group. Left to right: Q137 R. Neumann; Q153 F. K. Mayer; E3516 H. Jansen; N1431 H. H. Hennig; E35134 J. Friedrich; N1125 W. Eckels; N1011 J. Vd. Schulenberg.*

<https://www.awm.gov.au/collection/C215478>

18: *Tatura, Victoria 1943. Portion of the sleeping quarters at No. 1 Camp, Tatura Internment Group. These huts are built to accommodate twenty-four persons, but the number varies between fourteen and nineteen.*

<https://www.awm.gov.au/collection/C16802>

19: *The Dental Section at No 1 Internment Camp (German). Standing in the doorway is Australian soldier V5264 Private W.B. Taylor. Identified internees are IJF50537 Tjoen Hwa (child on the extreme left) and CJF19038 Kimiko Goto (knitting). Tatura, Victoria 1943.*

<https://www.awm.gov.au/collection/C274864>

20: Greeting card for Ewald's 42nd birthday which shows the names of the internees in Hut 33

* Wellblech is German for corrugated iron

19

Gottesdienst war Ewald sehr wichtig, nicht nur beruflich, sondern auch persönlich. Ewald hatte die Erlaubnis, Gottesdienst auch in Tatura zu halten. Jedoch vermisse Ewald bestimmte Rituale und die Musik.

EWALD: Heute hatte ich meine erste Predigt. Es ist alles einfach in der Kirche, mehr reformiert als lutherisch. Mit der Zeit hoffe ich das Liturgische mehr auszugestalten. Man hat Kreuz und Leuchter und Klavier und benutzt sie nicht.

Heute spielte auf meine Bitte Wittmann das Klavier und ich sprach das Glaubensbekenntnis. Wittmann kam in kurzer Hose. Etwas mehr Form müssen wir in der Kirche wahren. Verschiedene stoßen sich an meinem Pastorenkragen.

Von Karfreitag an soll Talar getragen werden.

Außerdem haben wir erstmal wieder jeden Sonntag Gottesdienst, was ich prinzipiell für richtig halte.

ANNEMARIE: Was Du über die Gottesdienste sagst ist ja etwas erdrückend, aber wenn ich Du wärest, würde ich Neuerungen nicht zu schnell einführen.

Church services were very important to Ewald not only professionally (he was a pastor), but also personally. Ewald was permitted to hold Sunday services at Tatura as well. However, Ewald missed certain rituals and the music.

EWALD: I held my first sermon today. The church is very simple — looks more Reformed than Lutheran. With time I would like to introduce a more detailed liturgy. There is a cross and candleholder and a piano but these are not used.

Today I asked Wittman to play the piano. I spoke the Apostle's Creed. Wittman came in shorts. We need to dress a little more formally in the church. Some have a problem with my clerical collar.

A cassock should be worn from Good Friday onwards.

In addition, we are holding regular services every Sunday again which I believe to be correct.

ANNEMARIE: What you have said about the Sunday service is a little depressing, but if I were you, I would not introduce changes too quickly.



20

Endlich konnte Annemarie ihren Mann in Tatura besuchen.

ANNEMARIE: Wie ist Dir nun heute zu Mute, nachdem wir uns endlich sehen konnten? Ich kann Dir gar nicht beschreiben, wie ich mich gefreut habe u. wie arg die Zeit war. Jetzt weiß ich doch wie Du wieder aussiehst und dass Du gesund bist. Ich freue mich immer noch über die Stunde mit Dir.

Der Tag war wirklich eine Erholung für mich, fort von allem in der nervenberuhigenden Stille des Landes. Wir machten einen schönen Spaziergang, nicht weit, aber die reine Luft in die Lungen.

Habe Dank für Deinen Brief, in dem Du uns allen so nett von Deinem Geburtstag erzählst. Das klingt ja alles ganz fröhlich.

At last, Annemarie could visit her husband in Tatura.

ANNEMARIE: How do you feel today, now that we have finally been able to see each other? I can't describe to you how happy I was and how terrible the time was. Now I know how you look again and that you are healthy. I am still enjoying (thinking about) the hour with you.

The day was really a rest for me, away from everything in the nerve-soothing silence of the country. We went for a nice walk, not far, but the pure air into the lungs.

Thank you for your letter in which you tell us all so nicely about your birthday. It all sounds very cheerful.

21

Der Besuch fand unter Bewachung statt.

EWALD: Das erste Wiedersehen nach einem Jahr. Wie köstlich, Dich mal wieder vor mir zu sehen und so wohl. Nur zu schnell verflog die Stunde. Ein eigenartiges Gefühl, sich unter den strengen Augen des Gesetzes zu begegnen und links und rechts andere Besucher zu sehen. Und doch habe ich mich mächtig über Dein Kommen gefreut.

The visit took place under guard.

EWALD: The first reunion after a year. How delightful to see you in front of me again and so well. The hour flew by all too quickly. It was a strange feeling to meet under the strict eyes of the law and to see other visitors to the left and right. And yet I was immensely happy about your visit.

21: *The First Mass, Loveday, SA c.1942–43*

A drawing of a Christian Mass being held at an Australian internment camp. Seen from the rear of the chapel, the nurses are seated to the left and the male officers and internees are on the right.

<https://www.awm.gov.au/collection/C174367>



22

Es gab die Möglichkeit, jenseits der Stacheldrahtzäune zu arbeiten und sich zu bewegen.

EWALD: Letzte Woche hatten wir den 2. Route-march, vorn Musik, dicke Trommel unter Leitung von Dr. Gruber. Wir marschierten ca 1½–2 Meilen, lagerten dann eine Stunde, wo es Kaffee und Brote gab, ca 200 gingen mit, sogar die Älteren hielten Schritt.

There were opportunities to go beyond the barbed wire fences for work and exercise.

EWALD: Last week we went on our second route march. Led by Dr. Gruber with music and big drums. We marched for 1½–2 miles, rested for one hour where we had sandwiches and coffee. About 200 went, even the older ones kept up.

22: Tatura 1943. Band leader Dr. G. Gruber strikes up the band prior to beginning the homeward journey, during one of the regular route marches undertaken by Internees of No. 1 Camp, Tatura Internment Group (German). Pictured are: G2096 H.K. Lessing; W4029 B. Shillow; Q4 F. Bitzer; E3501 A. Berkenhoff; S3060 P. Laucke; Q211 W.K. Marggraf; E35218 J.C. Moser; N1013 W. Schumacher; V2073 A. Schuster; N1072 W. Otto.

<https://www.awm.gov.au/collection/C16718>

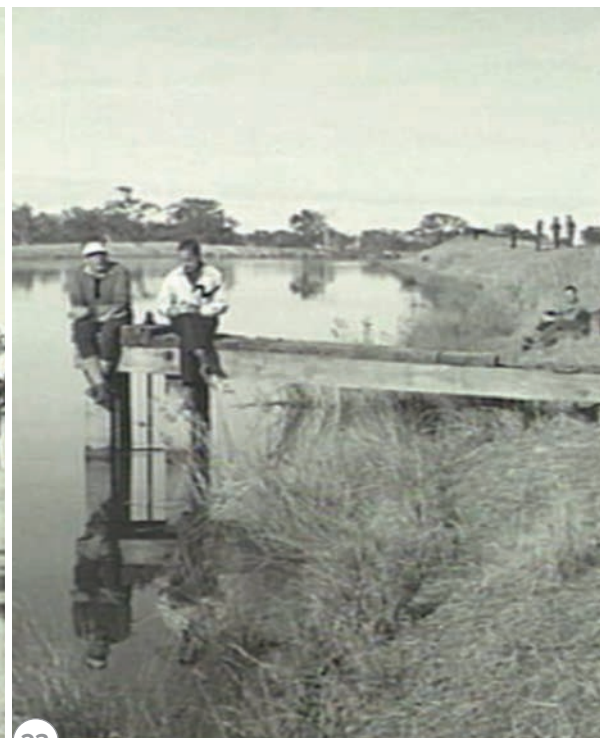
23: Internees relaxing on the banks of the main irrigation canal during a pause in their regular route march. In the foreground, left to right, are: V2173 E.H. Steinegar and N1096 H. Becker.

<https://www.awm.gov.au/collection/C16712>

24: Internees unloading coffee and lunch conveyed on the wagon to internees during one of their regular route marches.

<https://www.awm.gov.au/collection/C16714>

22



23



24

23

Der 1. Mai wurde als Tag der Arbeit gefeiert. Es waren viele Berufe vertreten.

EWALD: Der 1. Mai ist wie ein Volksfest gefeiert worden. Am Abend vorher war ein Festzug der verschiedenen Arbeitsgruppen durchs Lager: Schlachter, Bäcker, Schuhmacher, Gärtner, Lehrer und Schüler, Köche, Büroangestellte, Holzhauer, Hospitalgehilfen usw., alle zusammen zur Dorfllinde. Dort wurde der Maibaum mit Riesenkranz und bunten Bändern aufgestellt.

Am Maitag bei wunderbarem Sonnenschein war richtiger Jahrmarktsbetrieb mit verschiedenen Belustigungsbuden, wo man allerlei gewinnen konnte. Kugelrollen, Ballwerfen, Ringe-Darts, Bingo, eine Art Lotto, Pferde Wettrennen, Drehscheiben, wunderbare Torten — heiße Würstchen mit Senf — Platzmusik — gemeinsames Kaffee trinken mit Kuchen frei und Zigaretten und Musik. Ein buntes Treiben.

Auch eine schöne Ausstellung von Holzarbeiten, Gemälden, handgewebten Sachen war da, die auch von den Offizieren usw. von draußen besucht wurde.



25

The 1st May was celebrated as Labour Day. Many occupations were represented.

EWALD: The 1st of May was celebrated like a folk festival. The night before there was a procession of the different craftsmen through the camp: butchers, bakers, shoemakers, gardeners, teachers and students, cooks, office workers, wood choppers, hospital aides etc. all together en route to the town's linden tree. There the maypole was erected with a huge wreath and colourful ribbons.

On May Day with wonderful sunshine, there was a real carnival celebration with various amusement booths where you could win all kinds of things. Roulette, ball throwing, ring darts, bingo, a kind of lottery, horse races, turntables, wonderful cakes — hot sausages with mustard — band music — drinking coffee together with free cake and cigarettes and music. A colourful hustle and bustle.

There was also a fine display of woodwork, paintings, handwoven pieces which was visited by officers etc. from outside the camp.



26



27



28

25: A 'hot dog' stall during Sunday morning band recital. Among those enjoying the refreshments are, facing camera, left to right: E35164 A. Haach, E35256 G. Matthes and E35154 W. Kuhn.

<https://www.awm.gov.au/collection/C196803>

26: Brother internees, F (E35291) and J Laumen (E35274) with looms which they made for the purpose of teaching fellow internees the art of weaving.

<https://www.awm.gov.au/collection/C16724>

27: Internee N1110 J. Schombacher points out special features on the model home he built to V326569 Staff Sergeant E. Stewart.

<https://www.awm.gov.au/collection/C215231>

28: German internees enjoying coffee in their garden. L-R: s3082 F. A. Vohse, E35906 W. Von Halle, N1133 R. Berendes and N1236 M. Runkel.

<https://www.awm.gov.au/collection/C196805>



24

Ewald konnte auch Geld verdienen

EWALD: War zum 1.Mal zur Arbeit hinaus.

Über eine Meile vom Lager entfernt arbeiten wir an einer Straße. Das Bücken hat mich sehr angestrengt, aber man muss sich an Alles erst gewöhnen. Wir bleiben mittags draußen und haben unser Essen auch draußen.

Wer hätte gedacht dass ich noch Straßenarbeiter würde für 1 Shilling* pro Tag.

Ewald could also earn money.

EWALD: I went to work outside for the first time.

Over a mile away from the camp, we are building a road. The bending over has strained my back, but one needs time to get used to everything. We stay outside at midday and eat outside as well.

Who would have thought that I would become a road builder at 1 shilling a day.

Note:

* The Australian Shilling was minted from 1910 until 1963. After decimalisation on 14 February 1966, it was equal to 10 cents. [https://en.wikipedia.org/wiki/Shilling_\(Australian\)](https://en.wikipedia.org/wiki/Shilling_(Australian))

Not to be confused with the Austrian Schilling which were replaced with Euro cents on 1 Jan 2002.



30

29: Interior of the hobby workshop at No. 1 Camp, Tatura Internment Group. Shown is: Q149 J. Haas (centre). <https://www.awm.gov.au/collection/C215777>

30: Harvesting and packing tomatoes is N1567 H.O. Friedrichs. <https://www.awm.gov.au/collection/C215226>

31: One of the camp canteens used solely by the internees at No. 1 Camp, Tatura Internment Ggroup. Left to right: E35249 W. Lorenzen and E35294 E. Reczko. <https://www.awm.gov.au/collection/C16803>



31

32: Group of German internees who form the staff of the milk bar in A Compound, No. 1 Camp, Tatura Internment Group. Back row, left to right: V4002 G. Dorn; R36453 Tomas Eschler (Hungarian); Unidentified; R36645 Albert Meinke; Unidentified; R36366 Edgar Abineri; last two men unidentified. Front row, unidentified man, holding sign, which states: Heute frische saure Milch (Today fresh sour milk). Prefix R indicates apprehended by the British Military Forces in Iran. <https://www.awm.gov.au/collection/C327887>

33: Preparation of all invalid dishes is carried out in this modern kitchen at No. 28 Base Hospital, No. 1 Camp, Tatura Internment Group (German) by Corporal Marriot (Left) and private cook. <https://www.awm.gov.au/collection/C16709>



32



33



25

Überall auf der Welt ist Weihnachten eine Zeit des Bescherens und des Zusammenkommens, eine Zeit voller Hoffnung und Besinnlichkeit.

ANNEMARIE: Der Wind hat eins der großen Fenster über dem Altar herausgeblasen.* Es ist fort zur Reparatur. Hoffentlich kriegen wir es noch vor dem Fest zurück.

EWALD: Heute ist Weihnachten! Draußen schönes warmes Wetter, das ja in Australien dazu gehört. Man hat versucht es so weihnachtlich wie möglich zu machen und es gab eine Menge Liebesgaben. Von Deutschland pro Mann Zigaretten, Tabak, Biskuits. Von der Lagerverwaltung ebenfalls Zigaretten, aber auch frische Aprikosen.

Am Hl. Abend war gemeinsame Weihnachtsfeier in der neuen Halle unter großem Adventskranz und zwei künstlichen Weihnachtsbäumen. Der Chor sang ein Tiroler Weihnachtslied und „Stille Nacht“, ein Bläserquartett spielte „Vom Himmel hoch“ und „Es ist ein Ros' entsprungen.“ Und ihr?

ANNAEMARIE: Der Gottesdienst war recht gut besucht. Einmal im Jahr tauchen sie alle auf. Da wird so viel gesungen von Friede auf Erden und jeder lebt nur von der Hoffnung. Ich bin sicher, dass man in der Heimat in den Feiertagen viel an uns gedacht hat. Gebe Gott, dass wir im nächsten Jahre Frieden haben.

Unsere Feiern hier waren wie immer am Heiligen Abend. Die Kinder voller Aufregung und Erwartung haben tüchtig gesungen und ihre Verse aufgesagt. Nach wenigen Augenblicken herrschte eine grauenhafte Unordnung im Weihnachtszimmer. Wir waren 15 am Abend.

All over the world, Christmas is a time of giving and of coming together, a time full of hope and reflection.

ANNEMARIE: The wind has blown out one of the stained-glass windows* above the altar. Hopefully it will be back before Christmas.

EWALD: Today is Christmas Day! Outside it is nice and warm as one would expect in Australia. One has tried to make it as festive as possible and there were lots of presents. From Germany each person received cigarettes, tobacco and biscuits and from the camp management also cigarettes and fresh apricots.

On Christmas Eve there was a combined celebration in the newly built hall with a large Advent wreath and two artificial Christmas trees. The choir sang a Tirolean Christmas carol and 'Stille Nacht' (Silent Night). The brass band played 'Vom Himmel hoch' (From Heaven above) and 'Es ist ein Ros' entsprungen' (Behold a rose has sprouted). And you?

ANNEMARIE: The service was quite well attended. Once a year they all turn up. There is so much singing about peace on earth and everyone lives only on hope. I'm sure we were thought of a lot at home (in Germany) during the festive holidays. May God grant us peace in the coming year.

Our celebrations here were as usual on Christmas Eve. The children, full of excitement and expectation, sang lustily and recited their verses. After a few moments there was a terrible mess in the room (where presents were opened). There were 15 of us in the evening.

Note:

* Signs of the repairs to the central window can still be seen in the church today.

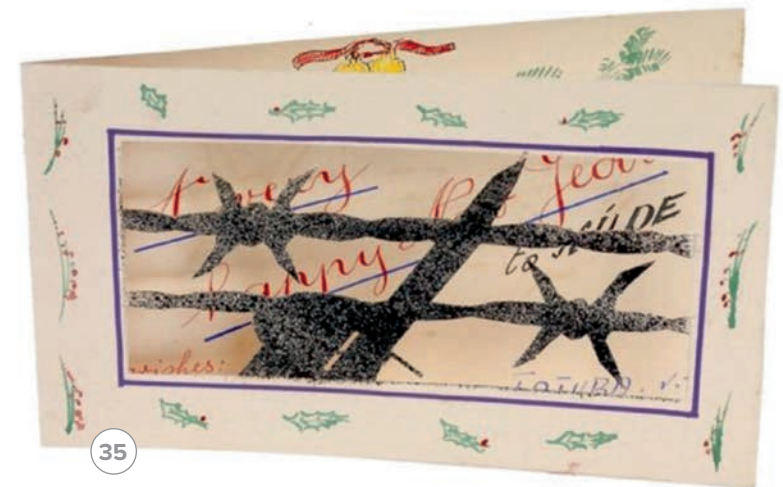
34: Tatura celebration — cakes by Karl Muffler set out in the foreground.

<https://museums.victoria.com.au/immigrationmuseum/resources/immigrant-stories/karl-muffler/>

35: Greeting Card — Karl Muffler to Hilde Muffler, Tatura, 1940s

<https://collections.museums.victoria.com.au/items/1346984>

36: Invitation to a Christmas service at Camp Loveday produced during Ewald's time there.



35



36

26

Die Last der Internierung hat Annemarie schwer getroffen. Nach einem Zusammenbruch wurde sie vom Arzt in Urlaub geschickt.

EWALD: Dein letzter Brief hat mir Sorge gemacht. Die Arbeit und die seelische Belastung ist Dir viel zu viel geworden, daß Du im Melbourne Hospital zusammengebrochen bist. Gut, dass Du einen lieben sympatischen Menschen um dich hattest.

ANNEMARIE: Dass ich nochmal beim Doctor war, muss Dich nicht aufregen. Raus aus dem Haus sei die Hauptsache, sagt er. So versuche ich 3–4 Wochen in Ferien zu gehen. Fast kann ich es selber nicht glauben, dass ich wirklich in Urlaub gefahren bin und innerlich ist auch alles noch in einem großen Durcheinander.

Wie es in den ersten Tagen so ist, die Maschine will doch weiterlaufen und drängt etwas zu tun. Es wird mir schwer faul zu sein und doch weiß ich, dass es sein muss. Der Kopf ist allerdings sehr müde.

Ich habe meine Zeit hier mit Nichtstun vertrieben. Bis um 10 Uhr geschlafen und dann im Garten liegen, essen und wieder liegen und nur ganz wenig laufen.

The burden of the internment left its mark on Annemarie. After a breakdown, she was sent on holiday by the doctor.

EWALD: Your last letter caused me great concern. The workload and the emotional distress were too much for you and you collapsed in the Melbourne hospital. Just as well that you had a kind likeable friend with you.

ANNEMARIE: Don't be worried that I went to the doctor again. He said the most important thing was to get out of the house. So, I shall try to get away for 3–4 weeks. I can hardly believe it myself that I have managed to get away and internally I am still all mixed up.

As always, in the first few days the machine keeps on going and wants to do something. I find it difficult to be lazy and yet I know it has to be. My head is very tired.

I am spending my time here doing nothing. I sleep until 10am and then lie in the garden, eat and lie down again and only do a small amount of walking.

37: Camp mascots of No. 1 Camp, Tatura Internment Group, 'Whacko' the sulphur crested cockatoo, and 'Cobber' the dog.
<https://www.awm.gov.au/collection/C215480>



27

Im Februar 1944 kam Hoffnung auf, durch einen Brief aus Canberra an Annemarie. Der Chairman von dem Aliens Classification and Advisory Committee wollte die Fakten über Ewalds Festnahme erfahren und forderte Ewald auf, alle anderen relevanten Informationen vorzulegen.

EWALD: Und welch (einen) interessanten Brief hast Du von Canberra bekommen. Ich habe mich gleich hingesetzt und werde in den allernächsten Tagen die gewünschten Auskünfte geben. Hoffnung mein Lieb! Ich bitte Gott, dass es von Erfolg gekrönt wird. Es gehen immer welche von hier fort — vielleicht bin ich einmal auch darunter. Ostern sind es zwei Jahre, dass ich fort bin.

In February 1944, hope was raised by a letter from Canberra to Annemarie. The Chairman of the Aliens Classification and Advisory Committee wanted to know the facts about Ewald's arrest and asked Ewald to provide any other relevant information.

EWALD: And what an interesting letter you received from Canberra. I sat down immediately and will provide the requested information in the next few days. Hope my love! I pray to God that it will be crowned with success. There are always some who leave here — perhaps one day I will be among them. Easter will be two years since I left.

38: Elevated sentry box at No. 1 Camp, Tatura Internment Group. V17058 private D. Dotchin (in box) and V326569 Staff Sergeant E. Stewart (on ground).

<https://www.awm.gov.au/collection/C215119>



28

Nachdem Ewald den Brief geschrieben hatte, wollten die Behörden Beweise für den Gesundheitszustand von Annemarie.

ANNEMARIE: Heute hatte ich Besuch von dem Director General of the Security Department, der sich von meinem Gesundheitszustande überzeugen wollte und ich ihm die Adresse des Doktors gab, auf Deine Anfrage zur Freilassung hin. Ich hätte es mir ja eigentlich längst denken können, dass man uns nicht ohne weiteres glauben würde.

After Ewald had written the letter, the authorities wanted proof of the state of Annemarie's health.

ANNEMARIE: Today I had a visit from the Director General of the Security Department, who wanted to convince himself about my state of health. I gave him the address of my doctor in view of your request to come home. I should hardly be surprised that they would not readily believe us.



29

Sechs Monate nach dem Besuch der Behörden kam am 20. Oktober 1944 ein Brief auf Englisch von Ewald an seine fünf Kinder an.

Ewald wurde am 24. Oktober 1944 entlassen.

Mit der glücklichen Heimkehr aus dem Lager endet natürlich der Briefwechsel.

Six months after the visit from the authorities, a letter from Ewald to his children arrived on 20 October 1944.

EWALD: This will be my last letter to you from here, because soon I will be with you again in Melbourne. Isn't that wonderful, my dear children?

Tell Mother that she should keep a little bit of pudding for me on Tuesday and don't be too late from school that day.

Do not forget to give Mother a kiss from me and kind regards to Elsie and Mrs Rinne and soon I will see you all at home.

With sincere love
Your Father

Ewald was released on the 24 October 1944.

With the happy homecoming from the camp this exchange of letters has come to an end.



39: Pastor Steiniger and his wife Annemarie with their five children.

Appendix

Below is the transcript of the front page of the *Truth* No. 2680 published in Melbourne on Saturday, 28 March 1942, to which Ewald and Annemarie refer in their letters. They believed this article had some bearing on Ewald's internment.

GERMAN CHURCH ACTIVE

Lutherans Keep Close Tabs On All Members

Recent disclosures concerning the traitorous conduct of Lutheran missionaries in New Guinea, who are alleged to have led Japanese troops along little-known jungle tracks, have turned the spotlight on German religious bodies which have widespread activities, money and many followers throughout Victoria. Like their brethren in New Guinea, members of the Lutheran organisations in Victoria are predominantly of German origin, but as the majority are naturalised or Australian-born, they have not been interned.

There are two distinct sects of Lutherans in Victoria, and the Wimmera has over a period of years, been the main centre of their activities. The sects comprise the High and Low Lutherans, and less than two months before the war, State police and Federal authorities were obliged to check the activities of members with German names.

NAZI SYMPATHY SUSPECTED

Low Lutherans, it was disclosed officially, were loyal British subjects. Many had served in World War I, and, although their leader, Pastor Jericho, was born in Germany, he was definitely pro-British and anti-Hitler. This sect has over 400 in the Wimmera alone. Against this reassuring picture of people of German origin who are free in our midst, is another which has sufficient evidence to cause disquiet.

In July 1939, when Hitler was completing plans for world domination, investigators discovered that the High Lutherans who were settled in the Wimmera, the Western District and Melbourne, had little to do with the Low Lutherans.

They were suspect of Hitlerite sympathy; and although there was no German Club or Nazi organisation outwardly in the areas in which they resided, they were believed to be not neglectful of Nazi propaganda.

These folk, with a long list of German names amongst their different groups, are a consolidated community. Their farms adjoin each other; they have a definite organisation in their church which keeps tab on members who move about, and altogether, their organisation is a thorough one.

This community with widespread connections consists of three generations who have inter-married, speak German and keep to themselves.

The last generation are reportedly as anti-British as the first was, and this has long been a subject of terse comment among the Australians of the Wimmera, and especially the Rainbow district.

Some idea of the German origins of the Lutheran community is provided by the last *Victorina* Gazette No. 55, dated February 23, 1939, as ministers of religion, who among other things, may celebrate marriages.

Many German Names

The list discloses that at the time the following were pastors of the United Evangelical Lutheran Church in Victoria: –

Fischer, Eric Waldemar, Warracknabeal.

Gross, Samuel Oswald, Berri, S.A.

Harms, Christopher Hermann, Burrumbutock, N.S.W.

Jericho, Ernst Adolph, Jeparit.

Mutzelfeldt, Bruno Ebelhard, Albury, N.S.W.

Pfitzner, Carl Julius, Pinaroo, S.A.

Schulzt, Wilhelm Johann Georg, Dimboola.

Siegle, Christoph Jacob, Murtoa.

Simpfendorfer, John, Doncaster.

Stolz, Ernst Gottfried, Berri, S.A.

Winke, Carl Heinrich, Grovedale.

Brauer, Alfred Ernest Richard, 45 Mathoura Road, Toorak.

Darsow, Johannes Karl Otto, Minyip.

Doecke, Georg August, Pinaroo, S.A.

Eckermann, Rudolph Henry, McPherson Street, Nhill.

Hoffmann, Heinrich, Grovedale.

Jaensch, Carl Eward August, Swan Hill.

Leske, Gotthold Adolph, Box 73, Rainbow.

Mattiske, Harold Conrad, 5 Chaffey Avenue, Mildura.

Minge, Gerhard Oscar, Tabort, via Hamilton.

Nagel, Christian Diedrich, Netherby.

Noack, Heinrich Johannes, Walpeup.

Noack, Johann Friedrich, Natimuk.

Paech, Walter Herbert, Tarrington.

Pahl, Paul David, Hamilton.

Preusker, Georg Herbert, Merringar.

Rudolph, Phillip Frederick, Albury, N.S.W.

Schulze, Friedrich Heinrich, Jeparit.

Schwarz, August Benno, Warracknabeal.

Starick, Wilhelm Paul Edmunds, Dimboola.

Strelan, Peter Gerhard, Bendigo.

Thiele, Otto Edwin, Baillie Street, Horsham.

Van Bergem, Adrianus, South Melbourne.

Advice in Advance

With one exception the pastors are naturalised or Australian-born, and, as a result, none was interned or compelled to report to the authorities.

This exception does not mean the authorities allow other Lutherans an open go. Since the war, dozens of complaints about Lutheran activities have been investigated by the authorities.

Lutherans of German origin must speak English in their churches and at their meetings, and if they hold a meeting apart from a church gathering, official sanction is necessary, and a police officer of Federal official must be present.

Last annual Synodical District Convention of the Evangelical Lutheran Church in Australia was held early this month in St. John's Lutheran Church, City Road, Melbourne. Pastor W.A. Paech presided. Outstanding preacher was Pastor C. Hootman, general president of the synod, and other preachers were Pastors F. H. Schulze, of Jeparit, and Pastor H. C. Mattiske, of Mildura.

The convention caused a considerable amount of comment, especially as it was held at a time when Prime Minister Curtin was urging every man, woman and child to devote their all to Australia's war effort. Outstanding names at the convention certainly had a Teutonic flavor, and comment that followed was obvious.

Ramifications of the Lutheran organisations are widespread, and members are still active in many districts, especially Bula, Horsham, Kaniva, Jeparit, Murtoa, Rainbow, Mildura, and Beech Forest. Incidentally, over a 100 have transferred to the city in the last few months. Nevertheless, the organisation keeps in touch with them.

At the March, 1941, convention, a resolution was passed that a circular be sent to all pastors, inviting them to submit to Pastors Simpfendorf and Minke, names of members who were contemplating transfer to Melbourne or Geelong.

In this connection, delegates referred to the fact that members could render good assistance to the pastors by referring the transferring members in advance to the pastor of the new district, and not delay till those members either found connections with other churches or drifted all together.

Lutheran interests extend northward to New Guinea. As late as the March, 1941, Synodical Convention of the Evangelical Lutheran Church in Australia held at Horsham, Pastor Jericho, president of the Synod, linked the Victorina Lutherans with the New Guinea brethren. He said, "We rejoice that things in New Guinea, according to a letter from Dr. Thiele, are bearable." Perhaps this is not so now.

Report of the board of Finke River Mission for district synods at the convention also revealed the widespread links of the Lutheran organisation.

This report said, "Although the good name of the mission has been besmirched by ignorant or even malevolent members of the Federal House of Parliament in consequence of which the military authorities instituted an inquiry at Hermannsburg, and in spite of foolish statements made by an outside native which brought our mission under suspicion of fostering disloyalty among the natives, the relationships between the Government and mission remain undisturbed."

The report of these proceedings bore the imprint of Auricht's Printing Office, Tanunda, S.A.

Like all Lutheran gatherings, this convention was attended by Lutheran officials with such names as E. Sprengel, H. Minke, C.J.Siegle, J.B. Heinrich, H. M. Manzel, Alinke, L. Schulz, O. Gerlach, E. C. Kroker, A. Holtkamp, Ed. Peterschal, C. Gaeke.

The Evangelical Church in Australia has an organisation which includes a publication board, the Lutheran "Herald", a parish visiting system, a budget system, reports on the New Guinea and Finke River Missions, and a salaries and wages list which runs into the thousands.

College Propaganda

A report at the March, 1941, Convention of the Evangelical Lutheran Church, referring to propaganda for its college, said that propaganda must be carried out more systematically.

The report also referred to propaganda work in the church, and the provision of special features.

It was revealed that the college possessed a chemistry laboratory set up largely by a donation received from Dr. Auricht, of Hahndorf.



Reference

List of Internment Camps in Victoria

Internment and Prisoners of War (POW) Camps were located throughout Victoria including:

| | |
|---|--------------------|
| Broadmeadows <i>(part of Australian Army Camp)</i> | Wangaratta |
| Tatura | Berrigan |
| Myrtleford | Henty |
| Darley-Bonegilla | Warragul |
| Camp Pell <i>(part of Australian Army Camp)</i> | Maffra |
| Dhurringile | Camperdown |
| 'Green Mill' <i>(Melbourne)</i> | Koo-Wee-Rup |
| Heidelberg Military Hospital | Yea |
| Hamilton | Corryong |
| Colac | Yarram |
| Wakool | Bolga |
| Leongatha | Melbourne Hospital |
| Korumburra | Mildura |
| Kyneton | Rowville |
| Orbost | |

<https://www.ozatwar.com/pow/pow.htm>

Volkstrauertag in Tatura

A public memorial service and wreath laying are held each year to commemorate servicemen and civilians who died while interned at Tatura. This is held in November two Sundays before the first day of Advent, which is 'Volkstrauertag' in Germany, a national day of mourning for all victims of war and tyranny.

Tatura, Australia. 15 March 1945. Internees from No. 3 Camp, Tatura Internment Group, who are relatives of deceased internees, are periodically allowed to visit the graves of the latter in Tatura Cemetery. Hermann Doster with his daughters, Waltraud and Helga, at the grave of their wife and mother, E. Doster.

<https://www.awm.gov.au/collection/C327843>



Wartime Internment Camps in Australia

WORLD WAR I

Australia interned almost 7,000 people in World War I internment camps. They included around 4,500 enemy aliens and British nationals of German ancestry living in Australia.

WORLD WAR II

With the outbreak of World War II, there were concerns in Australia about German 'fifth-columnists'. By 1941 to 1942, many also feared a Japanese invasion. The aims of internment in World War II were to:

- identify and intern those who threatened the safety or defence of Australia
- allay public concerns
- hold internees who were sent to Australia by its overseas allies.

As the war continued, many Japanese people were interned. Germans and Italians were also interned because of their nationality, particularly those living in northern Australia. ... At the peak of the war, Australia held more than 12,000 people in internment camps. ... Not all internees were from overseas. There were people in the camps who, while of German, Italian or Japanese ancestry, had been naturalised or were born in Australia. ... Prisoners of war and internees had different rights and authorities treated them differently. Authorities could force prisoners of war to work, for example, while internees had to be paid for any work they did.

AFTER THE WARS

The government deported most internees after World War I ended. After World War II, the government released many internees before the end of the war. Others could leave the camps when fighting stopped. Internees from Britain or Europe could stay in Australia. Most Japanese internees, including some who were born in Australia, were sent back to Japan in 1946.

<https://www.naa.gov.au/explore-collection/immigration-and-citizenship/wartime-internment-camps-australia>

Further Related Links

1914 – 1918: WORLD WAR I

Westgarthtown and WWI

Experiences of citizens of German descent
<http://www.westgarthtown.org.au/ww1/>

The Enemy at Home

German Internees in World War I Australia
<https://www.migrationheritage.nsw.gov.au/exhibition/enemyathome/the-enemy-at-home/index.html>

1939 – 1945: WORLD WAR II

Tatura Museum

Open daily and includes photographs and artefacts made and used by internees and POWs in the camps that made up the Tatura Group during WWII.
<https://www.taturamuseum.com/>

AGTV Heritage Trail

Tatura and Westgarthtown
<https://aogtovi.wildapricot.org/AGTV-Materials>

German Australia

Tatura
<http://www.germanaustralia.com/e/tatura.htm>

WWII at Home

Response, Reflection & Rejuvenation,
No. 1 Internment Camp, Tatura
<https://www.wwiathome.com.au/tic.html>

Australian War Memorial

Photos of Tatura Internment Camp
<https://bit.ly/3r2WfV1>

Shrine of Remembrance in Melbourne

Audio
<https://www.shrine.org.au/pow-and-internment-camps-victoria-1939-45-tim-whitford-and-john-gribben>

Museums Victoria

Karl Muffler story and artefacts
<https://museums victoria.com.au/immigrationmuseum/resources/immigrant-stories/karl-muffler/>
<https://collections.museums victoria.com.au/articles/2175>

Memories in My Luggage

German migration to Australia 1935–1956
<http://www.memoriesinmyluggage.com.au/>

Tatura, Vic. 1943-06-10. Tennis courts in the compound with living huts in the background, at no. 1 Camp, Tatura Internment Group (German). Small building on the right is a coffee stall attached to the skittle alley.

<https://www.awm.gov.au/collection/C16667>



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by Johann Friedrich Bambach in 1942
<https://www.ozatwar.com/pow/camp10.htm>

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Im Camp Quartier auf Lovedays Sand,
von Frau und Kindern Kreigsverbannt,
gedenk ich in dem Herzen mein
der Mutter meiner Kinderlein.

Zu ihrem holden Wiegenfeste
wünsch ich ihr nur das Allerbeste,
das Gott mit Dir nur gut es mein',
und bald in Frieden uns verein.

Bis dahin denk ich wie noch nie,
Stehts treu an meine Annemarie.

*Poem written by E.S. for A.S. for her birthday.
Letter No. 26 sent on 30.07.1942*

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